

DESTINY

The Magazine of National Life



A P E A C E F U L S C E N E
"The Work Of Righteousness Shall Be Peace"
(See Inside Cover)

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Work Of Righteousness: Peace

THE PLACID WATERS of a mountain lake, reflecting the majesty of the scenery that lines its shores, mirrors a scene of tranquillity and peace. Beholding such a view, one contemplates the grandeur of it all in terms of a world at peace when, in the words of the prophet, "nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

It is difficult in this day of alarm following upon alarm, as nations prepare for conflict, to visualize the full blessings of peace when peoples will no longer mistrust one another; when the depredations of the criminally-inclined will be stopped and violence will cease to be rampant throughout the land. That such a day is coming is quite clear from the predictions of the prophets of the Lord. Both Isaiah and Micah tell of a time to come when swords will be beaten into plowshares and spears into pruning hooks. War will then be tolerated no longer. Daniel speaks of the establishment of the perfection of the Kingdom when dominion and authority over the affairs of men will be given to the redeemed Israel of God, who are called "the saints of the Most High." Under that benevolent rule peace and justice will be established throughout all the earth.

Through the Prophet Isaiah the Lord made known His wonderful intention to create a new heaven and a new earth (Isa. 65: 17). Knowing this, Isaiah exclaimed: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. . . . For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64: 1 & 4).

It was the privilege of the Apostle John to behold in vision the new heaven and new earth about which Isaiah prophesied. John stated that the first heaven and first earth would pass away (Rev. 21: 1) and Isaiah had written, "The former shall not be remembered, nor come to mind." This will be because the troubles of the past will all have been forgotten when men dwell in peaceful habitations. John enlarges upon this further when he declares: "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21: 4). Both of

these men testify to the wonderful way of life which will be enjoyed by those who have a part in the new world coming.

Amid these reflections the realization dawns that it is man that mars the perfection of creation because of sin. When ambitious leaders strive for power to enslave their fellows and greedy men grasp for more than their portion, depriving their neighbors of their share, tranquillity of spirit among mankind is stifled.

However, when John beheld the new heaven and new earth, he observed that "there was no more sea" and in symbolical terms the sea always represents peoples in agitation. Isaiah explains, "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" and he goes on to say, "There is no peace, saith my God, to the wicked" (Isa. 57: 20-21).

Thus, since John states that he saw "no more sea," we are assured that when the Kingdom of God is established in the full perfection of its righteous rule, all of its citizens will rejoice in the equity and justice that will be theirs to enjoy. The souls of men will then be in tune with the beauty and harmony of creation, with the result that peace and serenity will embrace one another. It will be as Isaiah states: "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isa. 32: 17).

All nature in that day will be at peace: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11: 6-9).

The blessings of peace for which men strive are unattainable except by the restoration of the administration of righteousness upon the coming of Him who is the Prince of Peace. Then the institution of the provisions of the Covenant of Peace God made with His people will fill the whole earth with the fruits of righteousness.

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Destiny

THE MARCH OF HISTORY

Tibet: Land of Idolatry

THE SOVIETS suppressed freedom by ruthless methods in Hungary and the Red Chinese have adopted the same kind of tactics in Tibet. Let those who claim to be ignorant of Communist intentions take note of the unconcealed brutality of those who are clearly revealing their objectives by their actions. The peace they purport to be seeking is the silence of the graveyard where those who oppose their tyranny are stilled in death.

As each day passes, we are drawing nearer to the time when the inevitable showdown among nations must come. Just as no nation can exist half slave and half free, so the world cannot long continue under present conditions with liberty and freedom the portion of some and slavery and oppression the lot of many others.

However, there is another aspect to what is now happening in Tibet. The people there are feeling the impact of coming events as the atheistical hordes of the Red Chinese overrun that pagan land and overthrow its religious rituals.

When the Second Woe of the Book of Revelation began with the rise of the Ottomans, who ravaged a large section of the Christian world, John declared that this judgment had fallen upon apostate Christen-

dom because it refused to turn away from the worship of idols:

"And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. 9: 20-21.)

The situation in Christendom at the time was stated to be as follows:

"In the west Organized Christianity was making war against all who did not conform with its doctrines and hundreds of thousands of spirit-filled men and women were martyred. The people were robbed in the name of religion and this wealth filled the coffers of the Church with ill-gotten gain." (Study in Revelation,* p. 99.)

Just as God used the Ottomans as an instrument of judgment upon those naming the name of Christ, calling themselves Christians but having fallen into a state of apostasy, so today God is using the Communists for a similar purpose. He declared through the Prophet Ezekiel that they would be kept in reserve for him and this was dealt with at some length in DESTINY for April 1959 in the editorial, "Under Compulsion" (p. 77). Now the Lord is calling them up for service, using them first to assist Him in bringing about the destruc-

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tion of false religions. Unknowingly Soviet Russia finds herself in the role of scavenger, employed to cleanse a cesspool of idolatry in Tibet. Is India, another land of pagan idolatry, to be on the agenda for attack also as Communism expands its borders?

The outcome of this whole process will be that, of all religions, the only one that will survive this judgment period will be a spiritually revitalized Christianity. All others will be dealt a fatal blow from which there will be no recovery.

We know the day is drawing near when, through Divine intervention, God is going to demonstrate, by the exercise of His might and power, that He is the Lord God Almighty. At that time He will move against Soviet Russia, to bring that God-defying land to judgment, so that all the world may realize the truth of His Word and the certainty of the utterances of His prophets. Preliminary to that move, however, we are now seeing the phases of judgment which are falling upon forms of pagan and semi-pagan worship as God uses these atheistical Communist hordes to demonstrate the helplessness of all the gods of the heathen nations to stem this onslaught. As it was said of the gods of Babylon of old, so it can be said of pagan idols today:

"Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." (Jer. 50: 2.)

There is no protection from God available to those who worship graven images and bow down before man-made gods. It is interesting to note that following Habakkuk's mention of the vision that will not fail,* there is a denunciation of idolatry:

"What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it." (Hab. 2: 18-19.)

Then, contrasting the adoration given to images with the majesty of the Lord, the prophet exclaims:

"But the Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2: 20.)

This prediction by the prophet will have a literal fulfillment in the day when that to which all idolatrous worship is directed is exposed, before the eyes of all, as impotent to protect or save. Then the Lord God Omnipotent will make His Name known to His adversaries and all nations will tremble at the revelation of His presence.

Confusion of Tongues

THE United States, Great Britain, France and West Germany are endeavoring to reach an agreement on issues preparatory to the gathering of the foreign ministers at Geneva or at the summit conference to follow.

The Western powers are split on the issue as to whether the Russians can be persuaded to get down

*See *Day of Visitation*, 50 cents postpaid. Destiny Publishers, Merrimac, Mass.

to business and come to agreement on major East-West problems. After his return from Moscow Prime Minister Harold Macmillan expressed his conviction that the Kremlin is ready to negotiate with the West. The Germans and the French, however, take sharp issue with the British, the Germans contending that Khrushchev wants important concessions from the West and is ready to pay a price for them. France, along with Germany, demands a tough attitude, feeling that the West should get something tangible in return for any move they make toward the alleviation of the present situation.

The United States' position, while not clear, indicates a tendency to agree with the Germans and French. At the same time President Eisenhower, through his foreign policy aides, indicates a willingness to go along with the British in exploring Soviet intentions.

There is no question about Khrushchev's desire to negotiate with the West. He has been trying for some time to obtain the consent of the Western leaders for a summit meeting for this very purpose. However, what is being entirely overlooked is Khrushchev's definition of the term "negotiation." When he mentions the word "negotiation," in his mind it has a far different application than that understood by the expression when used by the Western powers. This fact alone emphasizes what has been continually pointed out in DESTINY — the impossibility of actually coming to any amicable terms whatever with the tyrants in the Kremlin.

The Weekly Review for April 3, 1959 gives us a very clear interpretation of the Soviet definition of the phrase "to negotiate":

"There is little or no doubt that what Khrushchev understands by 'negotiation' differs considerably from what is understood in the West. What Khrushchev means when he says he is ready to negotiate is that *he will 'negotiate' on how the West should accommodate itself to Russian requirements.*"

Under these circumstances if and when the summit conference is held, it is doomed to fail insofar as Western hopes are concerned. Already the Western plans for it have contributed to Soviet successes in that the four powers find themselves at variance with one another on issues the Kremlin will completely ignore while they press for Western acceptance of their program on their terms.

The futility of it all is so apparent that one wonders why the so-called diplomatic experts did not long ago come to a realization of the uselessness of further exploration of Soviet intentions which are already so well known. If the Western allies would only recognize these facts, there would be no disagreement among them regarding actual Soviet objectives.

What Understanding?

WHEN Mrs. Eleanor Roosevelt recently appeared on Arthur Godfrey's radio program, she discussed the need for a better understanding of Soviet Russia. Justice

Douglas of the Supreme Court, in an address before a college assembly, expressed the same sentiments, stating that world peace depends upon the attainment of this understanding.

Actually, is there any lack in our understanding of Soviet Russia today? Those who have been aware of Soviet intrigue and the ruthless rule of the men in the Kremlin have a perfect grasp of their over-all intentions. Increase that understanding and it only becomes more apparent how impossible it is for the East and the West to unite on any major issue, either toward the establishment of peace or in the making of war.

How can liberty and freedom fellowship with slavery and oppression? The greater the understanding of Soviet methods, the wider will be the gulf separating the West from the East, for a full comprehension of the evil motives actuating the Soviet leaders enables one to more accurately analyze and evaluate that which comes under this closer scrutiny and the results repel men of good will.

The man or woman who advocates that a better understanding of Soviet Russia will bring peace might as well advocate that by understanding the devil, righteousness and evil may sup together. It is as impossible to sit down in peace with those who are committed to bring about our destruction as it would be to give criminals the keys to depositories of wealth and expect them to be inspired to turn into law-abiding citizens.

Giving Birth to Falsehood

SOVIET pronouncements and claims have no relationship whatever to the truth when the truth interferes with their program. The leadership of Soviet Russia may be aptly described by the words of the Psalmist:

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood." (Ps. 7: 14.)

One only needs to read the long list of Soviet falsities and exaggerated claims to substantiate the truth of the Psalmist's statement. How clearly it identifies the source of the prevailing evils of World Communism, the tenets of which its originators conceived in mischief, followed by their travail in iniquity to give birth to a monstrous falsehood. Never before in the history of international negotiations has there been a nation so committed to practicing lying as an instrument of national policy.

The men in the Kremlin deal treacherously with all who attempt to trust them only to finally find themselves at the mercy of the perfidious actions of the Communists. Often when the truth would serve the purpose of the Soviets better, they will still lie. Jesus referred to those who completely rejected Him as of their father the Devil, whose lusts they practiced. Furthermore, He declared:

"He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8: 44.)

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Our Lord declared further that by their fruits every individual will be known for what he is. The fruits of Communism openly display the attributes of the Devil: deceivers, liars, truce breakers, murderers, devoid of all moral restraints.

But let us note carefully what the Psalmist declared will be the end of those who dig a pit for others to fall into:

"He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." (Ps. 7: 15-16.)

Already evidence is multiplying that internal unrest throughout the Communist domain will ultimately erupt, sealing the fate of the evil men responsible for the untold misery and suffering of those whom at the moment they dominate. The increasing unrest will eventually constrain Soviet Russia, with her satellites and allies, into instigating a war of aggression. That day will hasten the time of judgment as God moves out of His place to destroy His enemies and the enemies of His Kingdom.

Instead of trying to reach an agreement with these foes of righteousness, the Anglo-Saxon world would do well to heed the words of the prophets of the Lord and prepare for the day of tempest and storm. Just as surely as the men dictating policy in Soviet Russia demonstrate today that they are of their father the Devil, so surely will they do the Devil's bidding and attack God's people in an endeavor to destroy His Kingdom in order that righteousness may be overcome and their evil way of life may be perpetuated. But the pit they are digging for the destruction of others is waiting to receive them, for they are to be numbered for slaughter in the coming conflict.

The Divine Purpose

THROUGHOUT the order of changing seasons man marches on toward a definite goal. The events of the past become the records of history and each year brings forth new problems to be solved. As the years come and go a continually receding horizon extends man's view of the unfolding panorama of infinite possibilities in the future and brings into being marvelous things which were hidden from the knowledge and understanding of our forefathers.

This process of unfolding revelation has brought about an understanding of the forces of nature, which have been harnessed to serve mankind and bring relief from arduous toil under the curse of labor by the sweat of the brow. Along with this material progress men of God have envisioned the unfolding Divine Plan of the Ages and have tabulated the significance of the times and seasons in which we live.

The increase in knowledge has also brought with it an understanding of methods of producing fearful weapons of destruction which could make the earth a shambles, with all life extinct upon it. Today the hu-

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Month By Month ·

by A. R. H.

NEWCOMERS to the study of the fulfillment of Scriptural prophecy in world events are wont to express their feeling of initial skepticism, sometimes, by saying: *"It is easy enough to be wise after the event."* The force of this remark usually tends to imply that students may be tempted to distort events to fit their own interpretation, so to speak, rather than be content to demonstrate the way in which events themselves are seen to faithfully portray, as in a mirror, the prophetic pictures of Holy Writ.

This particular type of criticism may well find justification when applied to some of the methods of interpretation adopted by Biblical students who have abandoned the straightforward historical school of interpretation. But if we adhere to the simple process of studying the fulfillment of prophecy in the light of current events, then the need for distortion does not arise, since world events as they unfold can be safely left to speak for themselves. Indeed, events themselves are their own best interpreters and it is true to say that there is nothing more conclusive than an event.

The trouble is that some beginners, in their enthusiasm, expect to find everything cut and dried to such an extent that the interpretation of prophecy will become as simple as falling off a log! But the Bible, simple although it may be in essence, does not permit us to unravel its secrets as easily as that. The Bible was written for our edification and not just to satisfy the credulity of the curious.

An Evolving Picture

It is because the Bible is at the same time both essentially simple and fundamentally profound that it is so wonderful. If it did not bear all the marks of Divine inspiration, it would not continue to be the world's best seller, nor would it have been translated into more languages than any other book. What makes the prophecies of the Bible so marvelous is that singly and severally they present us with an evolving picture of the changing trend of world developments.

Thus, when, by Divine prevision, it was declared that the seed of Abraham would become eventually a Nation and a Company of Nations, this was a prophetic picture clearly defined and distinct. Yet nearly four millenniums of time elapsed between the utterance of prophecy, circa 1918 B.C., and the first precise outward sign of its obvious fulfillment in 1918 A.D., when the title, *"British Commonwealth of free and equal nations,"* was coined at the time of the Treaty of Versailles.

This transformation of vision into reality required millenniums of effort, but in course of time, in spite of human failures, the dream matured. At the appointed time the outward manifestation of this constitutional phenomenon occurred. And the end is not yet. For the vision of Genesis 35: 11 is an evolving picture.

The point we wish to make, *en passant*, is that just because it was foreseen that the Israel peoples would become a Nation and Company of Nations and a Great People (*Cf. Genesis 48: 19*) this factor of prevision did not eliminate the necessity for human effort in the working out of this process of development. By the same token, the future unfinished stages, or uncompleted phases, in the Divine plan for the establishment of the Kingdom of God upon earth are not going to be accomplished idly without the necessity for the exercise of ingenuity and effort.

The Backward Look

Moreover, it is important to realize that the backward look in prophecy is often just as important as the forward look. Biblical prophecy gives its students an intelligent anticipation of events, but it is not the same thing as prediction or predestination. The peculiar emphasis of Scriptural prophecy is not so much that certain events *must* happen, but rather that it is foreseen that they *surely will* come to pass. There is a distinction with a difference in this vital factor which it is important to keep in mind.

When Jesus said: *"Now I have told you before that when it is come to pass ye may believe,"* there was more in this statement than meets the eye. Although we may be told clearly enough in advance of an actual event what will surely come to pass, it is in looking back afterward upon the event that we see how wonderfully it all came true after all. Our intelligent anticipation of an event is often clouded by preconceptions and misconceptions. To see events in their full significance we need the aid of historical perspective which the passage of time alone can bring. It is a common experience for students of prophecy to find that prophecies which are as clear as daylight in essence become clarified increasingly as progressive phases of fulfillment transpire so that, with each successive stage of development, it is as if yet another scale falls from our eyes.

A Consecutive Book

We understand what critics mean when they talk about being wise after the event and we sympathize with the viewpoint of those whose sense of disillusionment makes them raise this objection. But it is not a charge which can be sustained against the student who takes into consideration all that the prophets have spoken, rather than a part only. Nor is it a charge which can be sustained against students of the Bible who have learned to rightly divide the Word of Truth so that, by comparing one passage of Scripture with another, the perfect reconciliation of apparent contradictions is found and the Bible, read as a consecutive book from Genesis to Revelation, is seen to be a true interpreter of itself.

Prior to 1900, the Reverend W. M. H. Milner, M.A., was writing scholarly expositions of the so-called "Russian" chapters of Ezekiel, in which he gave in precise outline many of the developments which have occurred in Persia, Turkestan, Mongolia, and Tibet, since World War II came to an end. This was being wise before the event with a vengeance! Could any journalist have made such a forecast? The fact remains that they did not do so. That Mr. Milner was able to do so is due to the fact that he was a man of sanctified intellect inspired by the spirit of God in his lifelong study of God's Holy Word.

London to Tobolsk

Perhaps a brief digression of a personal nature is justified at this juncture. Although I have been conversant with these matters now for nearly 40 years so that, week by week and month by month, I have watched the ever-changing course of human history in which events and prophecies are said to "*come to pass*," it was not without a considerable mental jolt that I read the headlines of the daily press on February 9th, stating that Britain now possesses an H-bomb rocket that can travel in a matter of minutes from the British Isles to Tobolsk.

What is so startling about that? Tobolsk was identified as the Tubal of Ezekiel's prophecy (*Cf. Ezekiel 38: 2.*) in works published half a century ago. For this reason the name "Tobolsk" has been indelibly impressed upon my memory since I first read Milner's works in 1921. As a place it seemed so incredibly remote at that time. Now suddenly it had become incredibly near. To see the "unknown" name "Tobolsk" jump into the columns of the daily press was equivalent to flashing a signal saying: "*The hosts of Gog are at hand for to come.*"

Meshech and Tubal

Meshech and Tubal; Moscow and Tobolsk. This new rocket has a range capable of reaching from "*the Isles of the Sea*" — the British Isles — to the heart of the Ural mountains. Thus the Thor rocket is already outdated, with its 1,500 mile striking power covering the distance from London to Moscow or London to Cairo. The new rocket doubles this range and can strike along an arc from the Urals to Persia and Ethiopia.

Do we see anything to glory about in this new striking power? We do not. But it is the answer to the rocket-launching sites completed by the Soviets already in Albania for the short-range bombardment of Rome and the long-range bombardment of London.

Again, the news was as significant as the precision of its timing. It was released just prior to the visit of the British Prime Minister to Moscow. Read in the light of the following prophecy of Ezekiel regarding Soviet Russia, its full import strikes home:

"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord God; Behold, I am against

thee, O Gog, the chief prince of Meshech and Tubal." (Ez. 38: 1-3.)

In the *Daily Express*, Chapman Pincher, in a special article, places this latest development in full perspective for his readers when he explains the importance of this new warhead:

"As Mr. Harold Macmillan prepares for his talks in Moscow, I have received information of supreme significance for his host, Mr. Khrushchev. The U. S. Government is handing over to Britain its most valuable military secret — the complete know-how for making an H-bomb rocket-warhead of terrific power, *yet small weight*. The new know-how means that the all-British "Blue Streak" rocket will now have a range of almost 3,000 miles instead of a bare 2,200. Almost every major Russian city, including unreachable arms centers behind the Urals, will be within the rocket's range. It will reach beyond Omsk and Tobolsk, even to the great Caspian oil center of Baku. Range was limited so long as the British scientists had to rely on the home-devised warhead they had tested at Christmas Island."

Mutual Fear Deterrent

In the course of this article, Chapman Pincher asks and answers the following question: "Why should this domestic matter of defense be of such importance to Mr. Khrushchev who already has a cold-war rocket-head (*sputnik*) circling the sun?" In his answer Mr. Pincher claims:

"As evidence of absolute Anglo-U. S. intimacy in defense, it should finally extinguish all Russian hopes of driving any wedge between the two allies. It should disabuse the Russians of any beliefs that they could easily dispose of Britain if ever the West were divided. The news is proof that when the British Prime Minister talks on matters of defense, he will be speaking from great potential strength.

"The fluke timing of Mr. Duncan Sandy's £1,500 million defense estimate so soon before the Moscow trip will embarrass neither Mr. Macmillan nor Mr. Khrushchev in their talks. Both know that it is mainly mutual fear of deterrent weapons which has prevented mutual disaster."

By another curious coincidence, Khrushchev's speech, made when Mr. Macmillan was absent from Moscow on a visit to the "atom-city" of Dubna — a speech which virtually wrecked the Kremlin talks and threw the British diplomatic team into confusion — occurred the day before a B.B.C. feature program was broadcast recalling the outstanding events of the year 1936. This broadcast included tape recordings of Mussolini's speeches at the time of the attack on Abyssinia; of the speeches of Adolf Hitler and that of King Edward VIII, at the time of the Abdication. (Incidentally, it is important to recall that this year, 1936, marked the entry to the King's Chamber of Great Pyramid symbolism, and is linked to that most vital of all turning-point dates in contemporary history, 1953, when it was announced that Soviet Russia had the hydrogen bomb.)

At the close of one of Hitler's fervid orations, the B.B.C. commentator intervened to explain that it was in this speech that Hitler offered Britain twenty-five years of peace, stating that he had no territorial ambitions in Europe. As the commentator reminded listeners, this offer of a peace pact was immediately fol-

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FOUR MEN WITH AN IDEA

By C. R. Dickey

ONE OF THE most amazing and exciting chapters in the Old Testament is the seventh chapter of Second Kings. It relates the closing scene in a series of conflicts between Syria and the northern Kingdom of Israel.

The leading figures in the episode are Benhadad, King of Syria; Jehoram, King of Israel; Elisha, the Lord's prophet in Israel; Jehoram's chief adviser; and four unnamed men who unwittingly saved the day for Israel.

Events leading to the climax are stated in the sixth chapter, beginning with verse 24. Benhadad, having been repulsed in a number of raids against Israel, decided to muster all his forces and besiege the city of Samaria. This he did so successfully, and for such a long time, that the city was reduced to a state of famine and utter helplessness. Both king and people were disheartened to a point where they no longer had confidence in the words of the Prophet Elisha.

When the plight of Samaria reached the depths of despair, Elisha spoke to King Jehoram, saying:

"Hear ye the word of the Lord; Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." (II Kings 7: 1.)

Was Elisha beside himself? — the king and his aide wondered. Never had the words of a prophet seemed more incapable of fulfillment. Surely it was preposterous to believe that flour and barley, then almost forgotten luxuries to the besieged, should be both abundant and cheap by that time the next day. The king's adviser expressed his incredulity in this derisive remark to the prophet: "Behold if the Lord would make windows in heaven, might this thing be?" But Elisha had the final word, something to be remem-

bered on the morrow. He replied, "Behold, thou shalt see it with thine eyes, but shalt not eat thereof" (II Kings 7: 2).

Now the heart of the story is the manner in which God fulfilled Elisha's prophecy. For this purpose the Lord chose four starving lepers who sat just outside the gate of Samaria. Surely no more unlikely candidates to effect the deliverance of Israel from a powerful enemy could have been found anywhere in the world. Let us follow the remarkable sequence of events by which four men, afflicted, helpless, and apparently hopeless, were used of God to accomplish His purpose.

The first thing the Lord did for these men was to plant an idea in their minds. When the idea had taken root, they said one to another:

"Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die." (II Kings 7: 3-4.)

It was a call to action. The idea might work. And if it failed they would be no worse off than they were before. So let us be on our way, they said. "And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, *behold, there was no man there.*"

They traversed the Syrian camp from one side to the other, but not a soldier was in sight. A miracle of Divine intervention had cleared the way for the fulfillment of Elisha's prophetic words. Verses six and seven tell us what happened:

"For the Lord had made the host of the Syrians to *hear a noise of chariots, and a noise of horses, even the noise of a great host:* and they said one to an-

other, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life." (II Kings 7: 6-7.)

Commenting on the sounds of battle array which put the Syrian army to flight, theologian Lange has said:

"It is only necessary that in the darkness a wind should blow, or that water should splash in free course, or that an echo should resound from the mountains, or that the wind should rustle the dry leaves, to terrify the godless, so that they flee as if pursued by a sword, and fall, though no one pursues them."

In the Eastern encampments of those days it was customary to place the tents in a central court, then picket the horses and other animals around the outside as a defense. Hence the lepers came first to the tethered animals and next to the deserted tents. They could hardly believe their good fortune when they discovered that the Syrians had fled empty-handed, leaving intact their huge supplies of food, gold, silver and clothing.

Naturally food was the matter of first importance to the starving men. They ate and drank to their complete satisfaction. Then they began to gather treasures of silver and gold and hide them. In their excitement they had not even thought about their famished compatriots within the city of Samaria. This is understandable, inasmuch as their fellow citizens had not thought about them when they sat helpless at the gate of the city.

But God was remembering His people and the words His prophet had spoken. So he planted another idea in the minds of the four lepers. When they became aware of it, they said one to another:

"We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household." (II Kings 7: 9.)

Again the Lord called for action. They must hasten to tell the good news of Israel's miraculous deliverance. But the story, when told, seemed too good to be true. The king suspected that the Syrians were merely trying to trap him. "They know that we be hungry," he said, "therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city."

Nevertheless, some of the king's officials persuaded him to send out a few men to investigate. The results of this course, incredible as they seem, are recorded in verses 14-16:

"They took therefore two chariot horses [R.V., two chariots with horses]; and the king sent after the host of the Syrians, saying, Go and see. And they went after them unto Jordan: and, lo, all the way was full of garments and vessels which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."

So much for the first part of Elisha's prophecy. The second follows in the next sentence:

"And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him." (II Kings 7: 17.)

Thus the prophet's words to this scornful man — "Behold, thou shalt see it with thine eyes, but shalt not eat thereof" — had been fulfilled to the letter.

First, the prophet of God spoke; then, four men, acting under the compulsion of an inspired idea at the right moment, brought about a remarkable deliverance in the Kingdom of Israel. What can we learn in our day from the chain of events in this unusual story? Many things if we view them as providentially

preserved occurrences in the annals of our own ancient past.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3: 16). These words in Paul's letter to Timothy were penned long before the New Testament was written and assembled; therefore Paul's statements, "the holy scriptures" and "all scripture," refer to the writings contained in the Old Testament. According to Paul, then, the story in Second Kings holds a message for Christians today. It was given by inspiration of God, and is profitable for instruction in righteousness.

In this narrative we learn the unfailing certainty of the Divine Word. "In this chapter," wrote Dr. George Barlow, "we have an illustration of how the Scripture narrative subordinates everything to the setting forth of the Divine word and purpose . . . Jehovah interposes to arrest a national calamity at the last moment, and the people are taught to respect His prophet, and to receive His word for their warning and instruction. They are again taught the utter worthlessness of their heathen deities in extremity."

In our Christian society today we do not talk about the merits of our favorite "deities," but we have hordes of false prophets who put on such a show of wisdom that even "the elect" are in danger of being deceived by them (Matt. 24: 24; Mark 13: 22). "Beware of false prophets," Jesus said, "which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" (Matt. 7: 15-16). "For such are false apostles," Paul warned the Corinthian Christians, "deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light" (II Cor. 11: 13-14).

Unbelief in God and in His true prophets is highly offensive to God. The fact that Elisha's message to the king was spoken at a time when it seemed most unlikely to be fulfilled was no excuse for doubting the word of the Lord. The king must have known that the prophetic words of Elisha had stood the test on previ-

ous occasions: for example, when he had promised three kings that an arid valley would be filled with water without wind or rain (II Kings 3: 17-20); and when he increased the widow's oil to liquidate her debt (II Kings 4: 1-7). Would it not be as easy for the Divine hand to provide flour and barley without opening the windows of heaven, as to produce oil and water from unseen sources? As Bishop Hall said, "The Almighty hates to be distrusted."

Furthermore, Bishop Hall strengthens our faith with these words of wisdom:

"Prophecies before they be fulfilled are riddles; no spirit can read them but that by which they are delivered. It is foolish and injurious infidelity to question a possibility, where we know the message is God's. How easy it is for that Omnipotent hand to effect those things which surpass all the reach of human conceit!"

Another thing we learn from this bit of ancient history is that God sometimes uses people whom the world shuns to accomplish His purpose. Outcast and despised men were called to action and used as God's messengers in a grave national crisis. Surely we must see in this act that physical handicaps do not necessarily exclude men from rendering valiant service in the Lord's business. It was the apostle Paul who said:

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." (I Cor. 1: 26-29.)

Fisherman and publicans brought to a lost world the best of all good news — the Gospel of Jesus Christ — which brings power and eternal blessings to all who receive it. "From the least even to the greatest" is the Divine order. Jesus likened His Kingdom to a little grain of mustard seed which grew until it sheltered the birds of the air. If the four lepers had failed to respond when

called to "arise, and go," God could have delivered Israel some other way, but the men would have missed their one great opportunity for distinguished service to God and their fellow men. Thus, by the most improbable agencies, and in the most unexpected way, the Lord's purpose was accomplished.

The problems besetting harassed Christian peoples and nations everywhere today are not pleasant to contemplate. Dangers are real and immediate as they were in the time of Jehoram and Elisha. Western nations are not likely to be saved by their present leaders. Deliverance will come eventually through the power of an inspired idea which turns the thoughts of citizens to the promises of God in Christ Jesus. They will then begin to say one to another: "Why sit we here and do nothing to save ourselves? Has not the Lord said, 'No weapon formed against thee shall prosper'?"

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lowed by the occupation of the Rhineland in defiance of the Treaty of Versailles, and led directly to the betrayal of Austria, Czechoslovakia and finally the destruction of Poland.

It is hardly to be wondered at that Khrushchev's ill-timed offer of a 20-50 year pact of non-aggression fell on deaf ears.

Beware of the Bear

Apropos of recent Soviet threats, a Persian diplomat in Teheran recently voiced the opinion that the Russian bear is not really serious but only growling. Per-

(Continued from page 101)

man race stands on the threshold of two great possibilities: self-destruction or the beginning of a wonderful, golden age of tremendous potentialities.

All the prophets looked forward to the coming of such a golden era of perfection and peace, but without exception they also beheld in vision the birth pangs of suffering to come upon the generation that would be compelled to bring forth spiritual powers capable of curbing evil and bringing all mankind into obedience to the rule of righteousness.

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On a certain day long ago in the land of Egypt, a large assembly of perturbed and frightened people waited by the sea for some miracle to occur, they knew not what. Moses, their leader, said to them:

"Fear ye not, stand still, and see the salvation of the Lord, which he will show you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever. *The Lord shall fight for you, and ye shall hold your peace.*" (Ex. 14: 13-14.)

Then the Lord said to Moses, "Speak unto the children of Israel, that they go forward."

And so does the Lord speak to His people now. He tolerates no appeasement, retreat or surrender. The command reads: "Stand still" — to see what the Lord has in mind; next, "Go forward" — under His banner. Then, rest assured that the most formidable nations cannot prevent the fulfillment of His supreme will and word. This truth is

powerfully expressed in the following paragraph:

"With what gratitude and with what awe should we regard the word of God! With gratitude, because its promises are so rich and sure; with awe, because its threatenings will be inevitably fulfilled. As certain as the moving glacier, impelled by an irresistible law, bears down all obstruction, and buries in ruin whatever lies in its course, so certainly will the word of God, impelled not by blind, unthinking force, but by the loftiest intelligence and irreproachable justice, bring to pass its threatenings against the impenitent and disobedient. That people is hopelessly sunk that is not moved and instructed by either promise or threatening."

The miracle of God's grace is that He permits even the humblest among us to participate in the advancement of His eternal Kingdom through "the power of His Christ." In truth, "If God be for us, who can be against us?"

haps, Rudyard Kipling was right after all when, in one of his famous poems, he tried to teach us that the bear is most dangerous when it approaches us with what appear to be advances of amity and peace instead of growling. As Kipling puts it: "When he shows as seeking quarter, with paws like hands in prayer, that is the time of peril — the time of the Truce of the Bear!"

This situation is paralleled in Scriptural indications by the prophecy which warns us that it is when the false cry of peace and safety goes out that sudden destruction comes upon false prophets and those who foolishly believe in them.

(To be continued)

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DESTINY

Review of World Affairs

★ ★ ★ ★ ★ ★ ★

★ ★ ★ BY KENNETH DE COURCY ★ ★ ★

★ ★ ★

London, England

A VERY IMPORTANT group of the American General Staff thinks that, if the truth is that no lasting terms can ever be made with Russia, then 1959 is the time for the West to fight and that Berlin is not a bad issue upon which to make a stand. It is held that America has certain technical advantages over Russia this year.

Others think Berlin to be a bad issue for so grave a decision and that, in any event, there is still room for hope that a permanent peace can be established. The President is under great pressures from both groups. A middle group thinks that a stand must be made between 1959 and 1961 but that Berlin should not be the issue. This group thinks that the next events in the Middle East should be the point of conflict.

Khrushchev has offered secret terms to Adenauer. He has said that China is the true danger and that he, Khrushchev, is a westerner. He has told Adenauer that America, Britain and France cannot be relied upon and will sell Germany down the river. Germany should therefore ally herself with Russia and eventually fight China. He expressed flattering appreciation of Germany's technical capacity and argued for a Grand Alliance. Adenauer has consistently rejected these overtures — to Khrushchev's extreme annoyance.

Mao Tse-tung is suspicious of Khrushchev. He well knows what is going on and thinks that China's best policy would be to involve Russia in war as soon as possible. Mao has said to his close friends that China can afford war. He said he does not mind if 300,000,000 were lost — China can afford it. Russia and the West would be exhausted; Russia would be forced to teach China many technical things and, at the end of the conflict, China would be the most powerful nation left in the world. Mao is therefore playing for war by every means in his power — but only a war in which Russia is fully involved. He dreads a war in which Russia was not committed and China stood more or less alone. That is why he does not attack Formosa or go any further over the offshore islands, etc. He distrusts Russia's intentions.

Poor Colonel Nasser has now, of course, discovered that it takes a long spoon to sup safely with Khrushchev. Nasser is caught in a trap. He is afraid of Russia, yet dares not make true terms with the West. He has miscalculated — and he knows it. He cannot make terms with the West because of Israel. If he showed the slightest compromise over that, he would be killed by extremists. Unless he compromises he dares not abandon Russia and join the West. Russia merely makes fun of him — having much bigger fish to fry.

Persia is now in deadly danger and we may expect to see very serious events there before long. Russia's main Middle East objective is to weld Persia and Iraq into a Communist bloc and then destroy Israel — forcing Nasser into total submission as a result. The idea is then to tell the West it will get oil only on Russian terms and Khrushchev believes the West will then collapse without fighting at all.

It cannot be said too often that, unlike Mao, Khrushchev does not want to trigger off war. Indeed, he is fully convinced that such is his policy that there will not be war with the West — because the West will always retreat. His only war plans are for an eventual clash with China after he has become master of the Middle East and the West is at his mercy for oil.

Khrushchev thinks he persuaded Macmillan to compromise. Whether he has is another matter. However, that is what Khrushchev thinks. Mr. Macmillan, faced with an election, dares not rattle his saber. He has to try to persuade Russia that Britain might and would fight and at the same time persuade public opinion that the Conservative Party stands for peace and even compromise. British public opinion is a good deal less interested in Berlin than in the Middle East. It does not understand Berlin; it fully understands the word "oil." Mr. Macmillan's task is extremely hard and it is made harder by the Opposition demanding a foreign policy which it well knows it would not itself adopt if in power. However, it wants votes and thinks that is the way to get them.

The Russian military chiefs are strongly against war over Berlin. However, the Russian Army chiefs have reluctantly agreed that, if the worst comes to the worst, they are prepared to stage a show of force — not necessarily on the Western front, but of a kind calculated to appear as a serious threat to the Western Powers. The words "stage a show of force" are used advisedly because the military chiefs have NOT told Khrushchev that they will go to war over Berlin; whereas the American military chiefs have told President Eisenhower that they would do so quite willingly.

When he first raised the Berlin question, Khrushchev thought that he could use it as a lever in a wider field without making it a big issue. He did not expect that the Western Powers would themselves take the counter-initiative of raising the whole German question and making Berlin a big issue in the wider context of European security. He badly miscalculated the Western reaction.

It seems not to be generally appreciated that the Soviet military chiefs do not care much about Berlin or Germany as such in any political sense. Their whole

aim in Europe is to bring about an adjustment of positions so that Russia's Western flank will be protected by a wide neutral belt — in addition to the satellites — at the time when the final operation to seize control of the Middle East is mounted. The German problem, "disengagement," "thinning out," and all the rest cannot be correctly appreciated outside the context of Russia's Middle East objective, which the Soviet military chiefs see as the key to everything.

Although the Soviet military chiefs are strongly opposed to war over Berlin, they have, naturally, been taking certain precautions. The master plan is for a quick offensive through Europe, with the main point of the attack being launched from East Germany through the northern plains to the Channel coast and the Atlantic. The main objective of the first phase of a general conflict would not be to strike at the United States, but rather completely to knock out Great Britain in order to destroy America's most important base close to Europe.

The role of the satellite forces in the push through Northern Europe towards the Channel would be only for occupation and mopping-up. They would, however, be required to operate against partisan units expected to appear in the rear of advancing Soviet troops. In the north, this would be mainly the duty of the Czech and Polish armies. Hungarian forces would be used in the campaign in Italy. This, however, is clearly being treated as a secondary front of relatively minor importance. The role of the Bulgarian and Roumanian armies would be in the Balkans, mainly against Turkey and Greece. It is also to be noted that, although it does not appear that the Yugoslav Army was represented at this conference, all Russian military planning appears to assume that Yugoslavia would come in on the side of the Soviet Union and would take an active part in operations in Italy.

Since the new year, the Soviet and Czech governments have jointly decided on a large-scale switch of important industries in Slovakia from normal peace-time production to military production. This is the first time during the last five years that such a switch has taken place in Czechoslovakia. It is to be noticed that this decision has been taken in spite of the fact that all the industries concerned have export orders on hand which would have taken them, in some cases, as much as two years to fulfill. A substantial part of these comes from India and Middle East countries. Exports such as these have a very important place in the over-all economic planning of the Czech government. The sudden switch to military uses is, therefore, all the more significant, especially as the necessary changes have to be complete by August 15.

According to a top grade Czech technician with whom your observer has been able to discuss the matter, this is a clear-cut military decision, since there is no justification whatsoever for such measures within an ordinary peace-time context. Another Intelligence item which has come to your observer's knowledge is the building at priority speed of a threefold radar system to cover the whole of Czechoslovakia. This was begun on January 15 and it also has to be finished by August 15. This new radar system is divided into three

parts and is to be installed at high altitudes covering most of Czechoslovakia.

When Peking, despite Moscow's advice to the contrary, decided to push the offensive against the offshore islands, the main line of propaganda was that America is a "paper tiger" and that the "liberation" of the islands was only a matter of days. Somewhat imprudently, the Peking government carried this propaganda into the remotest villages and hammered at it for weeks and weeks. When the operation had to be called off, despite all the propaganda camouflage, this became general public knowledge and, with the realization of defeat, a serious slump in the regime's prestige set in and continues. This reflects itself in almost every walk of life and is creating many difficulties for the government. Reports of local uprisings in various provinces which have recently been put out from Taipeh by the Formosan government are, in general, correct.

This decline in prestige over foreign affairs has coincided with a wave of dissatisfaction provoked by the introduction of the agrarian people's communes. These two sources of discontent coinciding, as they have, have had a considerable effect and have fanned local disturbances.

Against this background, the main policy issue in China is that of relationships with Russia. In addition to tension on matters of doctrine, that on foreign policy should not be underestimated. Chinese Communist officials have also made some frankly worried remarks about Mikoyan's trip to the United States. The idea of a deal between Moscow and Washington is, in fact, the greatest cause of ill-feeling in the Communist world at present.

Another reason for ill-feeling between Peking and Moscow is to be found in economic affairs. Both Russia and China have somewhat reduced mutual exchanges while each has been expanding in other directions. The statistics for the second half of 1958 are not yet available but, according to remarks made by Chinese in Hong Kong, they will show an acceleration of the shrinking tendency. This creates some irritation on both sides, although the lessening of trade exchanges has been by agreement between both capitals.

A final cause of dissension, which is rarely mentioned but which has led to sharp exchanges at government level, is that both the Tibetan rebels and the new guerrilla forces in Tsinghai and Ningshia have been found to be substantially equipped with Russian weapons. The Russians claim that these must have been resold to them by countries which had purchased Russian arms, especially Afghanistan. The Chinese seem to be unwilling to accept this explanation and insinuate that the Russian weapons have been sold to the rebels by Outer Mongolians acting as agents for the Russians. That is the general situation as seen in Peking at present.

The foregoing is the one hundred and sixty-first presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, published in DESTINY by special arrangement with the author.

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CROSSING THE SEA OF REEDS

By Ernest L. Coates

ED. NOTE: Due to many requests for further information following the publication of the feature article, "The Breath of God," in DESTINY for January 1959, we are republishing Mr. Ernest L. Coates' excellent presentation of the whole subject which originally appeared in DESTINY for July 1946.

TOWARD the end of the eighteenth century there arose within the professional class which staffed certain German universities a group of men who formed the spearhead of revolt against the Divine inspiration of the Bible. They went so far as to declare the Bible itself is not the Word of God. Because of the accepted scholarly attainment of these professors, their teachings spread beyond the confines of the Universities and the opinions and ideas they formulated concerning the Scriptures were accepted by theologians and found their way into the text books of the libraries of many preachers. Out of this background arose a generation of preachers who delighted in the appellation of the term *higher critic*. They attacked the Bible account and discounted many facts of the Scriptures as untrue. Gradually the idea spread that much of the written Word was little more than the work of minds influenced by superstition and therefore an unreliable source on which to depend. With this idea a demand went out for expurgation from the Scriptures of many portions which, to the higher critic, seemed too far-fetched under their analysis to warrant further consideration as having any place in the Word. Instead of seeking the truth, the preachers who accepted the findings of the higher critics as advanced scholarship, entitling them to criticize inspiration, lost an opportunity to project into the nineteenth and twentieth centuries a renewed and invigorated faith in God and the truth that the Bible is His word written. This has brought

them under God's condemnation recorded by Jeremiah:

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors that feed my people: Ye have scattered my flock, and driven them away, and have not visited them: Behold, I will visit upon you the evil of your doings, saith the Lord." (Jer. 23: 1-2.)

One of the miracles which has been under attack and held up to derision by the higher critic is the account of the passage of the waters which barred the way of Israel's escape from the army of Pharaoh on the night of the Exodus from Egypt. It is easy to demonstrate through the application of the laws which govern hydrodynamics inherent in great masses of water the flaws in the many misconceptions regarding the means by which this event was accomplished. The exodus of Israel was accomplished without violating the existing laws of the natural order; the true miracle was in the timing of the meteorological changes.

Because the popular conception concerning the way in which the crossing was accomplished, by the massing of the waters into great walls on either side of the fleeing Israelites, is in conflict with known physical laws, the higher critic proceeded to tear the account of the event from the pages of the Scriptures. But the higher critic, attacking the record thus, whether cleric or layman, demonstrates his lack of true scholarship or he would detect the false premise on which modern conceptions of the crossing of the sea rest. If he had possessed a knowledge of hydrodynamics and had diligently searched for the exact means by which the waters were overcome, he would have discovered the account is not in error as man's con-

ception would lead one to assume. The mystery which surrounds the Exodus and the crossing of the waters is dispelled when the proper relation is recognized between the Exodus account and other passages, which confirms the means used to convert the waters from their liquid state to a solid.

The higher critic and the preachers who have failed to accept the truth of the account reduce the number of people involved from the stated number of six hundred thousand men only — excluding all the women and children and the "mixed multitude" which accompanied Israel in her flight — to a few thousand. They ignore the fact that great herds of thousands of sheep and cattle also went with them. (Ex. 12: 37-38.) They also assume that the actual waters crossed were at a ford, but the narrator of the account enlarged this into a miraculous displacement of the waters to convey the thought of God's protection to the descendants of Jacob.

The account contains within itself a completely satisfactory explanation of the means used by Israel to effect the safe crossing of the waters. The use of the word *congealed* indicates the means by which the waters were overcome. With the restoration of the knowledge of the actual means used to enable Israel to escape, faith in the accuracy of the Bible record should be restored to many.

This much is made plain. At the time of the Exodus Israel was trapped by the army of Pharaoh in a *cul-de-sac* from which they were unable to escape. Pharaoh had determined to take vengeance upon them for the terrible experiences suffered by the Egyptian nation prior to the Exodus. They were barred by the waters from making an escape; in fact the waters were as much a menace to their flight as were the

troops of Pharaoh. This is shown by the following account:

"For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in." (Ex. 13: 3.)

Israel did not move over the route which would have led them through the country of the Philistines. The chosen route is clearly indicated and has much to do with the actual analysis of the events leading to their escape:

"And it came to pass, when Pharaoh let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: But God led the people about, through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of the land of Egypt." (Ex. 13: 17-18.)

The route followed was from Rameses to Succoth (Ex. 12: 37) and thence to the wilderness of the Red Sea. It should be carefully noted that the account does not say the throng was led to the Red Sea and the crossing took place over that body of water. It only states they were led to the wilderness of the Red Sea. Thus the location of the actual waters they crossed was contiguous to the Red Sea in an area or region known only as the wilderness of that sea. This was known as "the Sea of Reeds" or the extension of the Red Sea system, northward into what we now call the Bitter Lakes. But the movement of the host took place from Succoth toward the south as indicated.

The Great Pyramid of Gizeh, through the exhaustive investigations of many great scholars, is revealed as a witness to the truth of the Bible to which Isaiah testifies:

"In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt . . ." (Isa. 19: 19-20.)

Through the mathematical calculations and the idiomatic expression of the internal passage system, Mr. David Davidson of Leeds, England, was able to state the following:

"The Great Pyramid's chronological representation depends upon the angle of slope of the passage system. The angle of slope, when taken as a true bearing north of true East, defines, from the Great Pyramid, a direct route that passes successively over Israel's crossing of the 'sea of reeds,' through the locality of our Lord's birth, and over Israel's crossing of the Jordan. The two crossings define the beginning and ending of Israel's 'wanderings' after coming out of Egypt . . ." *The Exodus of Israel: Its Date and Historical Setting.* (Page 19.)

While the angle of slope in the passage system indicates the "sea of reeds" as the actual place of crossing, the true meaning of the use of the term "wilderness of the Red Sea" includes the whole region west of all the waters of the Bitter Lakes. If the angle of slope indicates the "sea of reeds" at one point only, that is, the channel which connects Lake Timsah with the Bitter Lakes, and it is erroneously believed the actual crossing took place between the two lakes, the correction comes when the east-west base line of the south face of the Great Pyramid is also projected out into the desert which lies east of the Nile River.

The peculiarity mentioned takes in the projected line arrived at by the extension of the angle of slope between the two lakes as mentioned, but the extension of the east-west base line of the south face of the Great Pyramid forms a great triangle which crosses the channel between the Bitter Lakes and the Gulf of Suez. Thus the whole of that water body falls within the triangle which the projected lines form, with its point of origin at the Great Pyramid and the base line extending northward to meet the side of the triangle which passes through the "Sea of Reeds," Bethlehem, and the crossing of the Jordan.

Without attempting to include other matters in this account which the above may raise, we are warned that the channel between the Bitter Lakes and the Gulf of Suez is included in the scene of the Exodus. This places upon us the necessity of determining why the lower channel was marked out just as clearly as the upper between Lake Timsah and the Bitter Lakes. The writer submits that the reason the lower channel was indicated was to enlarge the scene of the crossing of the

waters to include the whole shoreline of the Bitter Lakes from north to south on its west side.

Thus the matter of the crossing is enlarged from the former conception that only a narrow portion of the waters was used, perhaps just between Lake Timsah and the Bitter Lakes. As the scene develops, with comprehension of the forces which were involved, that is, in the realm of the elements which prepared the waters for Israel's passage, it is seen that the escape was made over the whole surface of the Bitter Lakes.

In order to grasp the significance of the Bible narrator's account of the crossing, we will have to pause here and determine the quality of the water of the Bitter Lakes. The elemental forces used were in exact accord with the requirements of the Law of the Lord. The laws of God are not only those setting forth the moral and other laws recorded in the Bible, but, in the broader sense, include all the laws governing the universe and its physical manifestations. Inherent within all matter are certain properties which never change, but react in accordance with the laws of action and reaction. One of these reactions is the effect of cold and heat upon water, for water will solidify into ice when subjected to low temperatures. If the water has no saline content, it will freeze at a much higher temperature than that which is impregnated with salt. Also, fresh water heated to temperatures above normal will freeze much faster than water which is closer to the freezing point.

Thus we are compelled to determine if the waters of the Bitter Lakes were fresh or salt. From investigations carried out by Sir Hanbury Brown, Inspector General of Irrigation in lower Egypt, in his book titled *Land of Goshen*, it was found that at some time in the past a branch of the Nile River turned off from the main course of that river at about where the City of Cairo now stands. Unlike the other branches which flow through the great Delta of the Nile River and empty into the Mediterranean Sea, this branch flowed north-northeast and east following the Wadi Tumilat, or a depression between two

long bluffs which gradually narrowed until they began to fall away at the northwest end of Lake Timsah. Because the waters of the Bitter Lakes were fed by this branch of the Nile, they would be fresh and in addition, from the currents created by the inflow of the moving water, the waters of the lake might also be said to be "flowing." This is not pure fancy, for there is at this time a canal which follows the same route, proving the gradient was there for the former river to have followed the same course.

But though the waters were fresh and flowing, the actual depth of the Bitter Lakes was not great, though a body of water of sufficient depth and width to have properly been called a lake rather than a river. This was established by the above author from indications which set the shorelines of the lakes even farther inland than they are at the present time. The lake bottoms would inevitably be "sandy" because of the constant settlement of wind-driven sand from the deserts to the west and east. The reaction of the solar rays of the sun would raise the temperature of the water at the surface to a higher than normal level than would be true if the same body of water had not been so peculiarly situated.

Turning from the examination of the waters over which the hosts of Israel were compelled to pass to the air above them, we step into the realm of instability. Yet there are air currents which, though invisible to the eye, are nevertheless established through the use of accurate recording instruments developed over the past hundred years and greatly refined during World Wars I and II. A well-known fact, established as a result of the coming of the airplane, is that the temperature of the air decreases as height is attained until, at 20,000 feet above the surface of the earth, the occupants of the plane would not be able to resist the effects of the low temperatures for any length of time unless protected against the cold. This variation in temperature is a "constant" within the instability of the atmosphere surrounding the earth, the cold increasing as greater heights are attained.

At about ten or twelve miles

above the area of the Exodus a constant freezing agent existed which could convert the heated surface waters of the Bitter Lakes into a solid mass in the space of a few hours and for a depth giving sufficient strength to form a causeway for the passage of Israel, and over which the Egyptians could follow. The exodus of Israel from Egypt and the crossing of the sea were accomplished by the freezing of the waters of the Bitter Lakes and its northern neighbor, Lake Timsah. Israel, using the iced surface of these waters as the bridge provided them for their flight, were saved by the direct intervention of God who alone commanded the forces of nature which caused the waters, the winds, the cold and heat to react in accordance with His laws.

But to make the statement does not prove the case. The Bible narrator who wrote the account of the Exodus makes statements of facts evidently wholly unaware of the constant low temperature above the earth, or the knowledge of the elemental reaction of great masses of water at higher than normal temperature to sudden changes in the temperature immediately at their surface. In the face of such realities, what happens to the conceit of the higher critic when he declares the Bible was not written by men inspired by the Creator of the wind, the water and the earth?

The account of the Exodus reveals a natural miracle which was so timed that when the need was present the way was opened for the host of Israel to flee from the vengeance of Pharaoh. Metaphorically, Israel was swallowed up by the surroundings where the action took place, so that the Egyptians "came not near them all that night" and they, using the same means as Israel to corner their prey, were sent crashing through the melting ice to their doom. The whole chain of events hinges upon the meaning of the word *congealed*. This word defined means: to convert or be converted from a liquid to a solid by freezing. Thus we are informed that the action which took place, affecting the water, was accomplished by freezing.

Now let us proceed with the examination of the account:

"And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea." (Ex. 15: 8.)

In order to establish the fact, the phrase "and with a blast of thy nostrils" reveals the movement in the atmosphere which occurred a few hours before the actual crossing of the Bitter Lakes. Turning to Job we read:

"By the breath of God frost is given: and the breadth of the waters is straitened." (Job 37: 10.)

And to complete the whole matter, that there may be no misunderstanding concerning the hard surface over which Israel passed in the night of the Exodus, Job declares:

"The waters are hid as with a stone, and the face of the deep is frozen." (Job 38: 20.)

The statement in Exodus 15: 8 "with the blast of thy nostrils" is identical with the statement from Job that "by the breath of God frost is given." The reaction occurs in the straitening of the waters, *i.e.*, making them lie flat and even, or that they were "gathered together" in the only sense that water may be described when frost is applied to form the solid mass we term ice.

It is a law in hydrodynamics that, unless other forces are exerted, water will not rise above the common level and remain in a fixed position, nor will it permit a depression to remain below the common level of the mass. Let it be remembered that these laws were not the result of man's experience or experiments. Their origin is Divine.

Through the use of the word *congealed* we comprehend the fact that by the sudden downward current of air which carried with it the lower temperature of the upper stratosphere to the immediate area above the waters, which were solidified, or gathered together, "the face of the deep was frozen." The statement in the above quotation from Exodus is scientifically correct. It does not say the waters "stood upright *in a heap*," but in the description of the reaction the narrator of the Exodus account likens the manner in which the waters became hardened, "the floods stood upright

as an heap." There is no distortion here. The narrator desired to convey the thought that as a heap is solid, so the water became solid.

The destruction of Pharaoh's army is then described:

"Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." (Ex. 15: 10.)

Again we are warned that the activity of God was demonstrated through the elemental nature of the wind. Job shows this to be so:

"Out of the south cometh the whirlwind: and cold out of the north." (Job 37: 9.)

Here we have indicated the direction of the wind which started the relaxation of the frigidity of the ice-surfaced Bitter Lakes. A warm wind sprang up in place of "the east wind which blew all that night" and began melting the ice. This is borne out by the following:

"He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." (Ps. 147: 17-18.)

We turn now to the narrative itself as it was written by the person who was inspired to make the record. What follows is based upon the factors involved to reconstruct the event in its broad aspect, excluding minor details which must have been prodigious, considering the vast masses of Israelites and Egyptians included in the whole movement.

We are not taking into account any of the factors which led to the Exodus, but are concerned only with the last afternoon and night the Israelites were in Egypt. The descendants of Jacob's twelve sons increased while in Egypt to approximately 2,000,000 people. This is computed from the number of men given in the account who left Egypt at the time of the Exodus.

The reigning Pharaoh was in the course of carrying out the policy which had made the Israelites the slaves of the Egyptians. Only after the plagues were loosed on the Egyptian nation did Pharaoh consent to let Israel go. Israel prepared for immediate exit and was moving toward the wilderness of the Red Sea when Pharaoh changed his

mind. The Egyptian ruler ordered his personal bodyguard of six hundred chariots and the men who drove them to prepare for action and accompany the chariots of the army of the Egyptians in pursuit of the fleeing people.

"And he made ready his chariot, and took his people with him: and he took six hundred chosen chariots [his personal bodyguard], and all the chariots of Egypt, and captains over every one of them." (Ex. 14: 6-7.)

Thus the host of the Egyptians may have been as high as one third of the total number of the Israelites, or approximately six hundred thousand troops.

"And Moses said unto the people, fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." (Ex. 14: 13.)

From this verse it is self-evident that Moses had no inkling of what was to occur. His command was that they were to stand still. Knowing God was Israel's protector and He would not fail in any promise given, Moses may have expected some occurrence similar to one of the plagues loosed upon the Egyptians prior to the beginning of the Exodus. He evidently expected the army of Egypt to be destroyed in full sight of the Israel host.

"The Lord shall fight for you, and ye shall hold your peace." (Ex. 14: 14.)

Moses was not wrong in stating the Lord would fight for Israel. But the manner of the battle God would wage was totally unexpected.

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen." (Ex. 14: 15-17.)

In the above verses the whole strategy of the coming action was taken out of Moses' hands. He was to make the gesture which would

signal the commencement of the action. The signal he was to give appears to be no more than an indication of the direction in which the Israelites were to move by the command that they "go forward." The division of the sea was to be accomplished by the direct intervention of God, and by His command the waters ahead would be made ineffective to act as a bar to Israel's escape from the pursuing Egyptians. This assurance is sustained in the phrase that the Israelites would go on dry *ground* through the midst of the sea. The word *ground* is shown in italics in the Bible, indicating that the translators questioned the original meaning, inserting the word in the text to make the verse intelligible. Some have taken it to mean "dry-shod"; that is, the movement over the barrier was to be accomplished with "dry feet." The main thought conveyed was that Israel would pass through the midst of the sea "dry" or without being hurt by the waters.

There is no ambiguity in the statement that the Lord was taking over complete direction of the forces which would render the waters harmless for the Israelites, and in so doing bring about the defeat of Pharaoh and the armed forces of Egypt.

"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went before their face, and stood behind them; and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night." (Ex. 14: 19-20.)

The pillar of the cloud as conceived in the minds of ancient artists and portrayed in paintings was a cumulus mass standing still in the sky. This is a concept impressed upon the minds of many, but there is another surer source of information concerning this pillar of cloud. Job declares:

"Also by watering he wearieh the thick cloud: he scattereth his bright cloud: And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth. He causeth it to come, whether for correc-

tion, or for his land, or for mercy. Hearken unto this, O Job: stand still, and consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?" (Job 37: 11-16.)

Any person who has witnessed the grandeur of a desert sandstorm, the appalling height the sand cloud attains and the density of the approaching blackness has doubtless viewed the scene with awe. Like some enormous curtain suspended on invisible rods, it slowly enfolds within it all things living or inanimate, moving not swiftly but with crushing certainty, swallowing everything in its path as inexorably as death blots out life. These storms seem like the very wrath of God as they move across the sandy wastes. They carry within them the power to generate terrifically high electric voltages, with flashes of lightning ripping and tearing through their vitals. This was the "pillar of the cloud" the narrator of the Exodus account described and the reference from the Book of Job confirms this. Job was commanded to stand still and view the wonder of God in the storm and it was such a cloud which came between Israel and the Egyptians. The dark face of the cloud was toward the Egyptians and should have been a warning to them of what the consequence would be of their pursuit of Israel. But they did not perceive the warning. They continued their pursuit, braving the storm to execute the commands of Pharaoh. If the dark face of the cloud was toward the Egyptians, the farther side, to the east, was behind Israel in flight and the unending electric flashes were a light which guided them as they crossed the waters.

"And Moses stretched out his hand over the sea; and the Lord caused the sea to go *back* by a strong east wind all that night, and he made the sea dry *land* and the waters were divided." (Ex. 14: 21.)

This is a description of the action at its inception. But the beginning of the action was far greater in its conception than the above verse can possibly convey. The two words which are of doubtful meaning,

added by the translators, are *back* and *land* and convey the thought that the sea was removed to expose the sea floor. Actually the waters were caused to become dry and hard through freezing. The sea lost its strength as a liquid and, through the metamorphosis accomplished by the frost which descended upon it, became a solid substance. Thus the distortion which the assumptions of men have attached to the narrator's account is erased and the seeming contravention of the law of hydrodynamics is no longer a tenable position. That the waters were literally divided there can be no doubt. But the division was not into walls of water, it was between qualities, both of which are inherent in water itself.

"And the children of Israel went into the midst of the sea upon the dry *ground*: and the waters were a wall unto them on their right hand, and on their left." (Ex. 14: 22.)

Here again the translators have added the word *ground*. The Israelites went into "the midst [or middle] of the sea on the dry [water, i.e., ice]." In all probability there was a very thin layer of sand upon the ice, carried to it by the "east wind which blew all that night." This east wind was not the cause of the changed condition of the waters but was a secondary effect of the original blast from the upper strata of the atmosphere. Thus the narrator may have made use of the same thought expressed in Job 38: 30 that "the face of the deep was hidden as with a stone." Or, the expression a "wall" meaning "of the strength of stone," for the surface of the water became hard as far to the right as to the left for Israel's passage thereupon.

When Moses signaled the Israelites to begin moving toward the east, suddenly billowing downward from the stratosphere, or even the ionosphere, was a blast of frigid air moving with violence but perfectly controlled so that it moved the ten or twelve miles in a few minutes, freezing the surface of the sea. But Israel was still several miles to the west of the shore line, for this is certain, they could not have survived the terrific temperature change which took place while the blast was in full force.

Now the movement from Rameses had to have reason behind it, and because there was the river which the branch of the Nile formed to the south, it would appear this was the reason for the move, that a ford where the throng could cross the river existed near Succoth. That multitude could not ford the river in a single day and it may have taken as much as three days to complete the whole transfer. As those who pressed on behind the first group across the ford added pressure upon the head of the column it moved farther and farther to the south. For a matter of two, or even three, days the column grew longer and longer until it was twenty-five or thirty miles south of Succoth and from ten to twenty miles west of the shore line of the Bitter Lakes and the channels at the north end into Lake Timsah at the southern end into the Gulf of Suez, the distance west of the lakes varying according to the conformation of the shore line. The column itself would be from a half mile to a mile in width for the entire length. Moses, as the leader, would be at the head of the column and as the discovery of the Egyptian pursuit was reported to him at once this would put Moses' position at the time of the discovery at least twenty-five to thirty miles south of Succoth. Thus Israel was in position for the passage of the waters, although the manner in which they would be enabled to accomplish the seemingly impossible feat was not yet made plain.

As stated in verse thirteen, Moses was to signal the beginning of the movement to the east and it may be that the presence of the Egyptians was given away by a distant dust cloud which could only be seen by those at the head of the column, for let it be remembered that the Angel of the Lord had moved from His position before Israel and placed Himself between the host of Israel and the army of Egypt. Moses gave the signal for Israel's advance toward the east and the plodding march began which had to be kept up all through the night ahead, and finished by dawn of the next morning. Israel did not move as a long single column but, turning where they stood, the host moved

forward in a long frontal advance across the Bitter Lakes. There must have been shouts, the bleating of the sheep, the lowing of cattle as the Israelites advanced toward the lake front. The whole host was now in motion along the vast front of twenty-five miles or more. This was not mere chance; it fell within the fore-knowledge of God as the supreme Commander of the host. For thus spread out, the vast weight which would sweep out upon the ice surface of the Bitter Lakes would increase the load it had to bear to an enormous tonnage which would strain its supporting power to the limit. But the *ground* they walked upon was no longer the clinging sands of the desert; it suddenly seemed to have the quality of stone pavement and they moved more rapidly because of the change.

Truly the waters had become a "wall unto them" as far to the right as to the left, for "the face of the waters were hid as with a stone." The open waters on the flanks of the frozen sea were a protection, becoming a wall of defense against a flank attack by the Egyptian army which was forced to follow from the rear.

"And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen." (Ex. 14: 23.)

The Commander of the army of Egypt would very definitely be a skilled strategist and accomplished in desert warfare. It is improbable that he would move in the wake of the receding Israel column to attack from the rear. The movement of his forces would raise great columns of dust in the air which would act as beacons to Israel that they were in danger. It is within the realm of possibility that there was another ford over the branch of the Nile at, or just west of, Rameses and the Egyptians would cross at that point. It is certain the Egyptian Commander would either have scouts who were making constant observations of the route of the Israelites and reporting back to him or he would have spies accompanying the host itself. The Commander of the Egyptian forces would undertake to

outflank the Israel column and perhaps strike at its head. In order to complete such a maneuver the Egyptians, crossing the ford at Rameses, would begin a forced march over the desert far to the west of the Israel column, paralleling it but with a separation of twenty or thirty miles between the Egyptians and the Israelites.

The dust storm which is called "the pillar of the cloud" began to form at the northern end of the whole area of action, and moved south, occupying the space between the two hosts. This prevented the Egyptians from learning of the later movement of Israel as it moved on toward the east. The storm actually forced the Egyptian forces slightly to the south of the actual point where the head of the Israel column came to rest and in all probability prepared their camp for the night.

There was a break in the storm which the Egyptian Commander at once made use of. Wheeling his forces toward the east he fell in behind the Israelites who discovered they were pursued. Moses, at the head of the Israel column, was informed of the danger and gave the signal for Israel to begin moving to the east. The storm was nearly spent in its initial fury, but it billo wed over the break into which the Egyptian army was pressing as the dust laden air settled back to earth. The Egyptian Commander, familiar with such storms, knew that it was safe to proceed because the settlement would only take another two or three hours and he would require that much time to complete the movement to bring him in contact with his prey. But the darkness of night began to cover the earth. The Egyptian column moved on toward the east, intent upon making the kill even though darkness was upon them. They reached the area of the settling sand of the storm; the clatter of their horses and chariots and the jingling of the harness and their hoarsely shouted commands filled the night.

But the Egyptian Commander overshot the position where he should have made contact with Israel moving many miles east, due to miscalculation resulting from the dust storm. Realizing his error he ordered his command to make a turn

toward the north and began a drive into the center of the Bitter Lakes. This was some time before midnight.

"And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians." (Ex. 14: 24.)

Two things stand out in this verse. The Egyptians were now on the same side of the storm as Israel. This may seem a contradiction, but at the time the Lord looked out over the scene it was then past the *night* and was in the first watch of the morning. Israel was nearing the end of her night-long march and also the eastern shoreline of the lakes. Pharaoh's army was unaware of their escape and considered them either north of where they were at that time, or they had traveled to the east of Israel and were moving in the area between Israel and the lakes to make their attack from the east.

That this is correct the narrator makes plain by combining the reference to the "pillar of the cloud" with the "fire," or lightning, which had been in the east of the storm, providing Israel with light to guide them.

But there was something else which troubled the Egyptians, and it had nothing to do with the pillar of the cloud or the lightning. Near midnight there had occurred a change in the direction of the wind, which began to blow inland from the south; that is, from the direction of the Red Sea. At first it was hardly perceptible, but it increased by the hour and the Egyptians welcomed it because it warmed their chilled bodies. But it also warmed the ice under them and its effect was not long delayed "and took off their chariot wheels, that they drove them heavily." The chariots seemed to be traveling in *mud* and the horses were straining to move them. Suddenly the whole plan of attack seemed to have misfired and the seed of doubt grew swiftly into fear. Revolt was growing for, with the memory of the plagues still burned into their consciousness, there was an increasing comprehension of their dangerous position and it was

not long before fear began to grow into panic. The wheels, dragging heavily in the softening ice, broke off the chariots, adding to the confusion of the chariooteers and the Egyptians exclaimed:

"Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." (Ex. 14: 25.)

Precious time was lost. Far to the east the first streak of the coming dawn lightened the sky. Israel had made the farther shore but had not yet ceased their march, moving on till they were slightly inland from the waters. Here indeed was a paradox; here was a situation which held within it a derision which only God himself could fashion. Israel was fleeing from an enemy rendered impotent to pursue. The Egyptians were trying to flee from an enemy impotent to harm them because they had no weapons for attack. Between them was a Power of which neither had full conception, with perhaps the exception of Moses. God was using weapons which the Israelites could not wield nor the Egyptians combat.

"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the Lord overthrew the Egyptians in the midst of the sea. (Ex. 14: 26-27.)

There was no thunderous crashing roar of mighty walls of water suddenly released upon the raising of Moses' hand. There were no screaming, terror-stricken Egyptians throwing their arms up to ward off the inevitable. In fact, nothing at all happened for some little time thereafter. The chattering voices of the Israelites announced their delight to feel the soft sands of the desert once more under their aching feet. There were perhaps groans as the exhausted fell to the ground, thankful that Moses had at last called a halt to the driving of that night's long march.

But west of them there was no relief for the Egyptians. The chariots were hopelessly mired down in the soft surface ice. The light of the

sun revealed to them, from landmarks which rose high enough above the surrounding desert to be recognized, that they were in about the middle of the place where the waters of the Bitter Lakes should be. Startled by this, the panic which had been brewing for several hours became pandemonium. With the coming of the power of the sun another step toward their destruction was assured. Though the ice in their immediate vicinity, where they and their horses had churned the surface, was not so quickly affected, to the east and west of their position something was happening which the Egyptians could not understand. Anyone familiar with the reaction of ice to heat would know that every moment they delayed they were approaching a time when the ice, though appearing solid, would not have the strength of paper. The decision to abandon the chariots came too late and when the Egyptians mounted their horses and started to make a headlong dash for the western shore they left the only safe part of the whole ice-surfaced waters.

The undisturbed sand on the surface of the ice heated by the sun hastened its melting and the first horses and their riders hit a honey-combed solidity and went through it into the cold water. The thousands behind them, not seeing what had happened to the front ranks, drove on forcing the ones closest to the open break into the water. Horses screamed as they kicked and fought each other in the struggling mass. Men among the horses were rendered unconscious by sudden blows from their fellows being thrown on top of them. The remaining ranks, cognizant of the disaster ahead were now on ice that had been weakened by the passage of the first horde so it began to split and crack around them from the weight upon it. For a few moments the terrible confusion went on. The frigidity which had first formed the ice was still in the water and this numbing agent took the strength from the strongest, who might otherwise have escaped by swimming ashore. The result was that they sank like lead at the deepest part of the Bitter Lakes.

"And the waters returned, and cov-

ered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them." (Ex. 14: 28.)

Slowly the agitated waters cleared until not a horse or a man could be seen and the waters carried only the broken ice-floes on their surface. The sea had returned to its strength again.

The whole activity which prepared the way for Israel's passage over the waters of the Bitter Lakes falls in with the normal use of wind, frost, heat and cold. There may be those who refuse to see the Hand of God directing the wind, the frost and the formation of the ice, saying: "There was nothing to the event other than fortuitous circumstances which Moses exploited to the full." Let them explain, then, why the "fortuitous circumstances" occurred exactly on the afternoon and evening of one day out of all the ages the Bitter Lakes had existed when there was a pressing need for two or more million human beings to escape the wrath of Pharaoh! But for this means of escape, uncountable thousands of them would have perished at the hands of a foe inflamed with hate and under orders from Pharaoh to wreak a terrible vengeance on a helpless people.

"And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and his servant Moses." (Ex. 14: 31.)

As the shadows of the night are dissipated before the coming of the dawn, so the mystery and doubt of the truth of the Exodus account of the flight of Israel from the host of Pharaoh flees before the truth that God moves in a mysterious way His wonders to perform. God never made a mystery of the means by which He removed the barrier to Israel's flight. Nor did the man who was inspired by God to set down the record of the means by which the waters were overcome err by a jot or tittle from the truth, though it is within the realm of possibility that he had only an incomplete knowledge of the science connecting the facts he set down in the few short sentences and phrases which he used to convey the story of the event to future ages.

VISTA OF JUDGMENT

By William O. Lay, Jr.

April 4, 1959

LIKE AN exploratory trip into virgin territory, the study of Divine time-factors and their application to current events rewards one with unexpected, often breathtaking wonders. Even when working with the time-measures constantly, there comes to light every so often a fascinating new combination of factors, or an application so striking in its aptness that one must pause and marvel.

Consider, for instance, the January 12, 1958 trade treaty and agreement for technical-cultural cooperation between Yemen and Red China. Students of Biblical prophecy immediately recognized this as a step in Asiatic penetration of the Middle East preparatory to the day when "all nations" are gathered before Jerusalem. But how much more meaningful and definitive the event becomes when it is found to fall on a date precisely 2520 plus 666 days after the Communists captured the Chinese Nationalist capital of Nanking on April 23, 1949! Here is mathematical proof that the forces of evil (numerically symbolized by 666), far from running hog-wild and unrestrained, are securely under the rein of the Lord of Hosts. At a set time after establishing themselves in China, the Asiatic Reds begin penetrating the Middle East in order to play their ordained role in the climactic phase of the world's trial (2520) of judgment.

Or consider the remarkable fact that the Chinese Reds ousted the Dalai Lama exactly on the third day made perfect of 10×286 days (perfection in displacement) after the Tibet "Liberation" Pact was announced on May 27, 1951. What an electrifying instance of the precision of Divine timing! What irrefutable testimony to the fact that God rules and that His foreordained purpose in the world will be consummated at the predetermined time!

Increasingly through March the global panorama evidenced acceleration in the tide of events preliminary to the imminent climax in the Middle East. Communists consolidated their stranglehold on Iraq and made threatening gestures toward Iran. UAR President Nasser, deposed from his exalted position as the Kremlin's number one Mideast satrap in favor of Iraqi Premier Kassem, reacted pettishly by triggering a vituperative feud within the Arab bloc which could have incalculable consequences.

Heaping fuel on the Mideast flames was Iran's March 2 move voiding articles in the 38-year-old treaty giving Soviet troops the right of entry under certain conditions. The date fell 666 days after May 5, 1957 when Reds won the Syrian election. Besides marking activities of the anti-God "beast" powers, the 666 factor

symbolizes the present world order, reared by human apostasy and rebellion against God, which events are fast bringing to final cataclysmic judgment.

March 2 also fell 420 days lunar after the January 12, 1958 Yemen-Red China agreement. The 420 factor is one-sixth of the 2520-day Biblical trial or probation period and marks events which advance the global "trial of judgment" from phase to phase. (center of Chart VII). Other data underscoring the outstanding chronological significance of March 2 was mapped on Chart IV accompanying the previous article in this series.

Despite saber-rattling threats by Soviet Russia, the three active Moslem members of the Baghdad Pact — Turkey, Iran and Pakistan — signed separate bilateral military and economic aid pacts with the United States on March 5. The date fell 666 plus 286 days after Nasser seized the Suez Canal and 1040 days (fruition) after April 29, 1956 when the United States disclosed it had perfected a hydrogen warhead for intercontinental missiles (Chart VIII). American participation in the brewing Mideast showdown, insured by these pacts, will *displace* (286) the hopes of the heathen confederacy (666) for domination of this strategic area.

An interval of 420 days, extending forward from March 5, terminates on April 28, 1960. *This date will be exactly 7×270 days (birth travail perfected) after Turkey and Iraq signed the original Baghdad Pact on February 24, 1955!* Again the clearcut pattern testifies to Divine timing.

Anti-leftist army units in northern Iraq revolted against the Red-tinged government of Premier Kassem on March 8. On the same day Tehran sources disclosed that Iran had received a strong note from the Soviet Union protesting the military and economic aid accord between Iran and the United States.

The anti-leftist revolt in Iraq erupted exactly 9×420 days after Communist forces captured Mukden on October 31, 1948. Since nine is the number of finality or judgment, while 420 marks unfolding phases in the judgment process, the 9×420 time-period intensively marks events foreshadowing the judgment climax.

March 8 also fell 1040 days lunar (fruition) after May 17, 1956 when Egypt recognized Red China and 7×120 days solar (warning perfected) after the November 6, 1956 Anglo-French invasion of Suez. Finally, the Iraqi revolt and threatening Soviet note to Iran came exactly 420 days after the January 12, 1958 Yemen-Red China agreement (Chart VII).

The Arab world seethed on March 10 as Iraqi planes strafed a Syrian village and Iraq expelled a group of

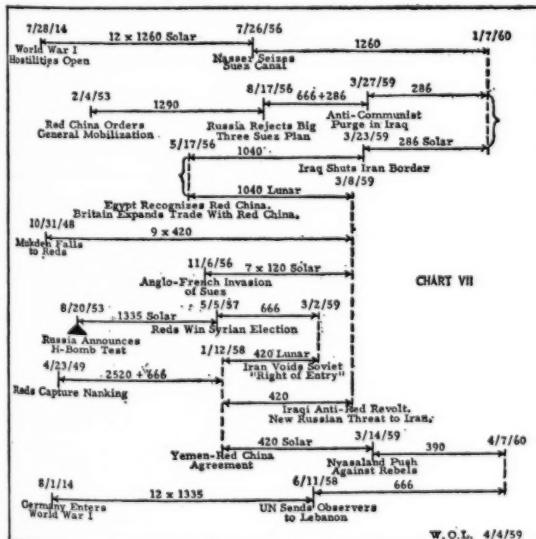
UAR diplomats, declaring them a menace to public safety and unwelcome. The developments came precisely 1260 days (tribulation) after Egypt accepted arms from the Communist bloc on September 27, 1955 (Chart IX). March 10 also fell 666 days after May 13, 1957 when Great Britain accepted Egyptian terms for use of the Suez Canal.

In a wildly inflammatory speech on March 11, UAR President Nasser declared open war on the Communists and Iraqi Premier Kassem for control of the Middle East. Meanwhile, Iraqi demonstrators hanged Nasser in effigy as the instigator of the shortlived Mosul revolt. The developments came 1040 days lunar (fruition) after May 20, 1956 when Egypt purchased arms from Poland. And an interval of 420 days lunar separates March 11 from April 28, 1960, which will be 7 x 270 days after the original Baghdad Pact was signed (center of Chart VIII).

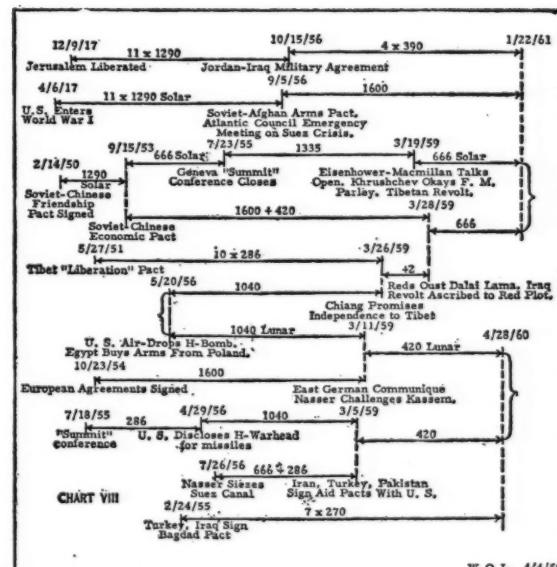
All this while diplomatic blasts and counterblasts were exploding over the Berlin impasse. In a March 11 communiqué, Russia and East Germany promised to keep open the road between West Berlin and the outside world if Berlin became a free city, but indicated their price would be Western recognition of the satellite East German regime. And in Washington, President Eisenhower bluntly warned Premier Khrushchev that any shooting which started over Berlin would lead immediately to nuclear warfare. These developments came exactly 1600 days (space or extent of judgment) after the October 23, 1954 European agreements providing for German entry into NATO.

In turmoil-ridden Central Africa, eight hundred troops and police pushed into Nyasaland's rebel-rocked southern province on March 14 to bring the remote tribal areas back under government control. The date fell 420 days solar after the January 12, 1958 Yemen-Red China agreement (bottom of Chart VII).

A new pact, extending Soviet economic aid to Iraq was disclosed on March 16. In a statement occasioned by the agreement, Premier Khrushchev reaffirmed Russian support of Kassem and denounced Nasser's anti-Communist campaign. The date fell 7 x 120 days



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(warning perfected) after the November 26, 1956 military coup which tightened Soviet control of Syria. March 16 was also 1260 (tribulation) plus 420 days after August 9, 1954 when a military pact allied Yugoslavia with Greece and Turkey. By opening secret NATO files to the Communist bloc, this prize diplomatic blunder wrought untold detriment to Western security.

The Soviet-Iraq pact was concluded exactly 270 days (birth travail) before December 10-11, 1959. This outstanding chronological milepost will be 12 x 1260 days solar (tribulation) after British troops entered Jerusalem on December 11, 1917 (bottom of Chart IX).

Other pre-pangs of birth travail emanated from Washington where President Eisenhower, in a nationwide TV-radio broadcast, offered Russia a summit meeting during the summer, provided that a preliminary Foreign Ministers' conference paved the way for settling the Berlin crisis. But the President made it plain that the United States had no intention of abandoning its rights and responsibilities in Berlin.

An anti-Communist revolt erupted in Tibet on March 19. On the same day, Prime Minister Macmillan and President Eisenhower opened a series of conferences in Washington. And in Moscow, Premier Khrushchev declared he was willing to open a Foreign Ministers' conference on Germany on May 11, but insisted only a summit meeting could dissipate the war clouds.

Significantly, these developments came 1335 days after the Geneva "Summit" Conference closed on July 23, 1955. This time-factor, the number of blessedness in Daniel 12: 12, is also a number connoting judgment upon forces and powers whose activity blocks establishment of the "blessedness" of God's everlasting Stone Kingdom. Even though destined to form the Stone Kingdom nucleus, the Israel peoples must suffer for consorting and parleying with the Kremlin-led forces of darkness.

A solar 666-day interval, extending forward from the March 19 events, terminates on January 22, 1961. This important chronological milepost will be 1600 days

(judgment) after the September 5, 1956 Soviet-Afghan arms pact. It also falls four times the number of Israel's chastisement (390 days) after October 15, 1956 when Jordan and Iraq concluded a military agreement. Note at the top of Chart VIII that both these sequences link back to World War I dates through 11 x 1290 desolation cycles.

Pressing his feud against Kassem, UAR President Nasser charged on March 22 that Iraq refused to join his country in a "decisive battle" against the Israelis late last year. This was 420 days lunar after the merger of Egypt and Syria on February 1, 1958.

Amid unabated Mideast tension, Iraq announced on March 23 that it was closing an area on the Iranian border. The move came 1040 days (fruition) after Egypt recognized Red China on May 17, 1956. And a solar interval of displacement (286 days) extends forward from March 23 to January 7, 1960. *This date will be precisely 1260 days (tribulation) after Nasser seized the Suez Canal (top of Chart VII).*

Iraq, already virtually a Soviet satellite, formally withdrew from the Baghdad Pact on March 24. The date fell 5 x 286 days (displacement) after the Bandung Conference of Afro-Asian leaders closed on April 24, 1955. An additional 286-day period, extending forward from March 24, terminates on January 4, 1960. This date will be 4 x 390 days (Israel's chastisement) after Egypt accepted Communist arms on September 27, 1955 (top of Chart IX). The Bandung Conference, it has been pointed out, marked an important step in the rousing of the world's heathen multitudes in preparation for the imminent judgment climax. Consequences of this movement are seen as country after country cuts loose from its ties with the West and gravitates toward the Communist orbit. When the final battle opens, only a handful of allies will remain with Israel against the vast heathen armies.

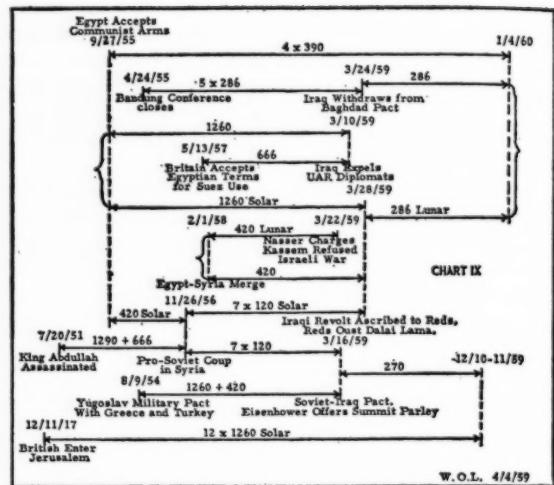
Amid reports that the Tibetan revolt was spreading, President Chiang Kai-shek offered Tibet independence if the Chinese Nationalists regain control of the mainland. This was on March 26, exactly 10 x 286 days (perfection in displacement) after the May 27, 1951 Tibet "Liberation" Pact (center of Chart VIII). March 26 also fell 1040 days (fruition) after May 20, 1956 when Egypt bought arms from Poland and the United States air-dropped an H-bomb for the first time.

Newsmen expelled from Iraq reported on March 27 that the greatest purge in the Arab world had swept the country, ruthlessly suppressing all opposition to the Communists. Larry Collins wrote from Beirut:

"The stage may have been set for the outright takeover of the strategic oil-rich nation by the Communists. They have seized control of much of the Iraqi government and jailed thousands of persons."

The Iraqi purge was disclosed 666 plus 286 days after August 17, 1956 when Russia rejected the Big Three plan for Suez. Even more significant is the fact that a 286-day displacement period, measured forward from March 27, terminates on January 7, 1960, which falls precisely 1260 days after Nasser's seizure of the Suez Canal (top of Chart VII).

The Peiping radio announced on March 28 that Communist China had abolished the Dalai Lama's



regime in Tibet and elevated the Panchen Lama in his stead. As noted earlier, this move came on the third day made perfect of 10 x 286 days after the May 27, 1951 Tibet "Liberation" Pact. No less noteworthy is the fact that the Dalai Lama was deposed exactly 1600 plus 420 days after the September 15, 1953 Chinese-Soviet economic pact. And an interval of 666 days separates March 28 from January 22, 1961, which will be 1600 days after the September 5, 1956 Soviet-Afghan arms pact (Chart VIII).

Meanwhile, reports reaching London revealed that the pro-Nasser revolt suppressed earlier in the month in northern Iraq was first plotted and then counter-plotted by Iraqi Communists in order to strengthen their hold upon the government of Premier Kassem. This revelation came 1260 days solar (tribulation) after September 27, 1955 when Egypt accepted Communist arms and 7 x 120 days solar (warning perfected) after the November 26, 1956 pro-Soviet coup in Syria (Chart IX).

Its attention focused on Berlin crisis headlines, the public seems singularly unaware of the ugly course of Mideast events. So auspiciously have matters gone — from the Russian viewpoint — that the Kremlin leaders can well afford to step up their timetable in this vital theatre. Even before the late-March purge of anti-Communists in Iraq, Joseph Alsop wrote:

"The bridgehead of Communist power in Iraq will in turn permit a great intensification of the pressure on Iran — which is under severe pressure already. Pressure on the oil sheikdoms of the Persian Gulf will no doubt begin later on."

"We have reached an odd stage of intensification, when such a major Communist triumph in the most strategically vital part of the world attracts so little attention and causes such limited concern."

Certain it is that events will shortly vindicate the prophetic word in a manner that will leave confounded and speechless the modernists whose brand of emasculated, namby-pamby Christianity is purveyed from so many pulpits today. What God has declared, He is performing. Only the faithless will look on in consternation as the awesome scenes previewed in Holy Writ come to pass before their eyes on the panoramic stage of current history.

Credendum

AS YOU READ DESTINY it will be helpful to bear in mind as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. The ten-tribed Kingdom of Israel, or House of Israel, is distinct and separate from Jewry. In the Scriptures the terms "Israel," "Judah" and "Jew" are not synonymous and the course of history is widely divergent for the peoples properly classified under each of these titles.

The House of Israel is today an innumerable multitude apart from Jewry, a fact which the *Jewish Chronicle* for May 2, 1879 recognized by its reference to the ten tribes as represented by peoples who are not Jews. There it is stated: "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim [another term designating the House of Israel]. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in DESTINY provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the Divinely-guided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that the failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if the people of this race are the lineal descendants of the northern ten-tribed Kingdom of Israel — and they are — there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenants, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right in their

assumptions, there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they, too, have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in wholehearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this (Jer. 31: 35-36). The *Jewish Chronicle* says, "Find this people" and DESTINY points to the Anglo-Saxon-Celtic peoples in whose history the prophecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Sometimes the objection is raised that, because we stress the Gospel of the Kingdom, we have failed to recognize the part personal salvation plays in the redemptive plans of God. While DESTINY Magazine does give specific attention to the Kingdom evangel, this is by no means an indication that the Gospel of Salvation is relegated to a lesser position.

Of paramount importance to every individual is the necessity to become reconciled with God through His Son Jesus Christ. This is requisite to citizenship in the Kingdom of God and DESTINY presents the vital spiritual needs of every individual who strives to become an overcomer and attain the victor's crown. That phase of the Gospel message is as essential to the individual as the Gospel of the Kingdom is to the nation, which proclaims the identity and responsibility of the nations of Israel today and the necessity for the restoration of the administration of the Law of the Lord as the law of the land.

DESTINY Magazine brings to its readers the findings of Bible research, published by those who have seriously studied God's Word and see His overruling Hand in world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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